

معنى من المعاني

FOOD

for

THOUGHT

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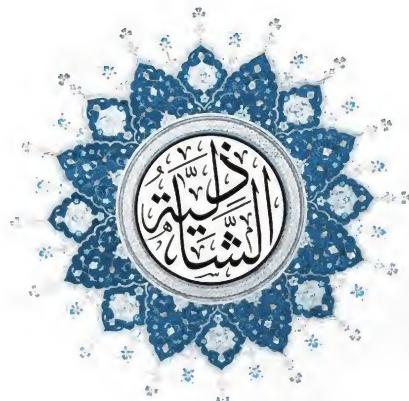
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Sidna As-Syeyikh Al-Kamil
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Article 1

Why is it that we are influenced by others ...
but we do not influence them?

Why is it that we allow others to change us ...
but we do not change them?
Why is it that we accept others ...
but they do not accept us?

Article 2

Why is it that we have accepted the dramatic changes that happened over the last 40 years and which continue to occur?

For example, the *Takbir* before *Salat al-Eid*; nowadays we do not find anyone reciting *salat* and *salam* upon *Sayyiduna* and *Mawlana Muhammad salla ALLAH 'alayhi wa salam*, whereas before *salat* and *salam* were recited profusely.

Moreover, in many mosques around the world, excerpts from the *Burda* – or maybe the entire *Burda* - and the *Mawlid al-Barzanji* and other *Mawlid* texts would be recited.

I urge you to keep an open heart and mind and ask your parents and grandparents about these changes, which are a result of the numbing of our senses, the death of our hearts and lies told against ALLAH 'azza wa jalla and *Sayyiduna* and *Mawlana Muhammad salla ALLAH 'alayhi wa salam*.

I used to hear this a lot when I was young:

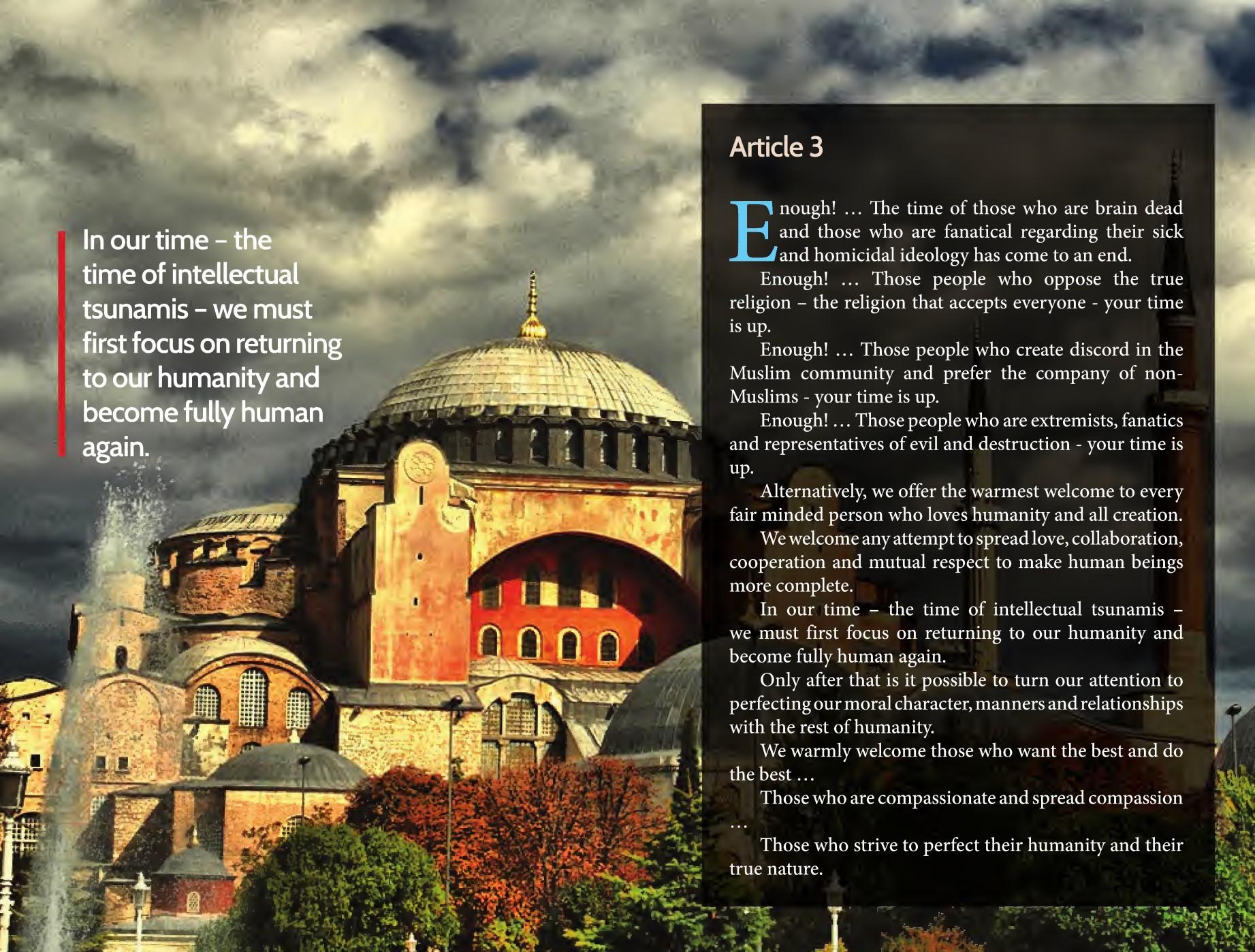
1. If we leave the *Sunna* then ALLAH will remove it and replace it with *bida* (innovation);
2. If we leave the *Halal* and committed the *Haram*, or make the *Haram Halal*, or were too afraid to talk about it to others, then maybe we would be become accursed - and we seek shelter in ALLAH from that!

These scenarios have become the norm now.

YA RABB! Bestow Your mercy upon us, bestow Your mercy upon us, bestow Your mercy upon us.



I urge you to keep an open heart and mind and ask your parents and grandparents about these changes, which are a result of the numbing of our senses...



In our time – the time of intellectual tsunamis – we must first focus on returning to our humanity and become fully human again.

Article 3

Enough! ... The time of those who are brain dead and those who are fanatical regarding their sick and homicidal ideology has come to an end.

Enough! ... Those people who oppose the true religion – the religion that accepts everyone - your time is up.

Enough! ... Those people who create discord in the Muslim community and prefer the company of non-Muslims - your time is up.

Enough! ... Those people who are extremists, fanatics and representatives of evil and destruction - your time is up.

Alternatively, we offer the warmest welcome to every fair minded person who loves humanity and all creation.

We welcome any attempt to spread love, collaboration, cooperation and mutual respect to make human beings more complete.

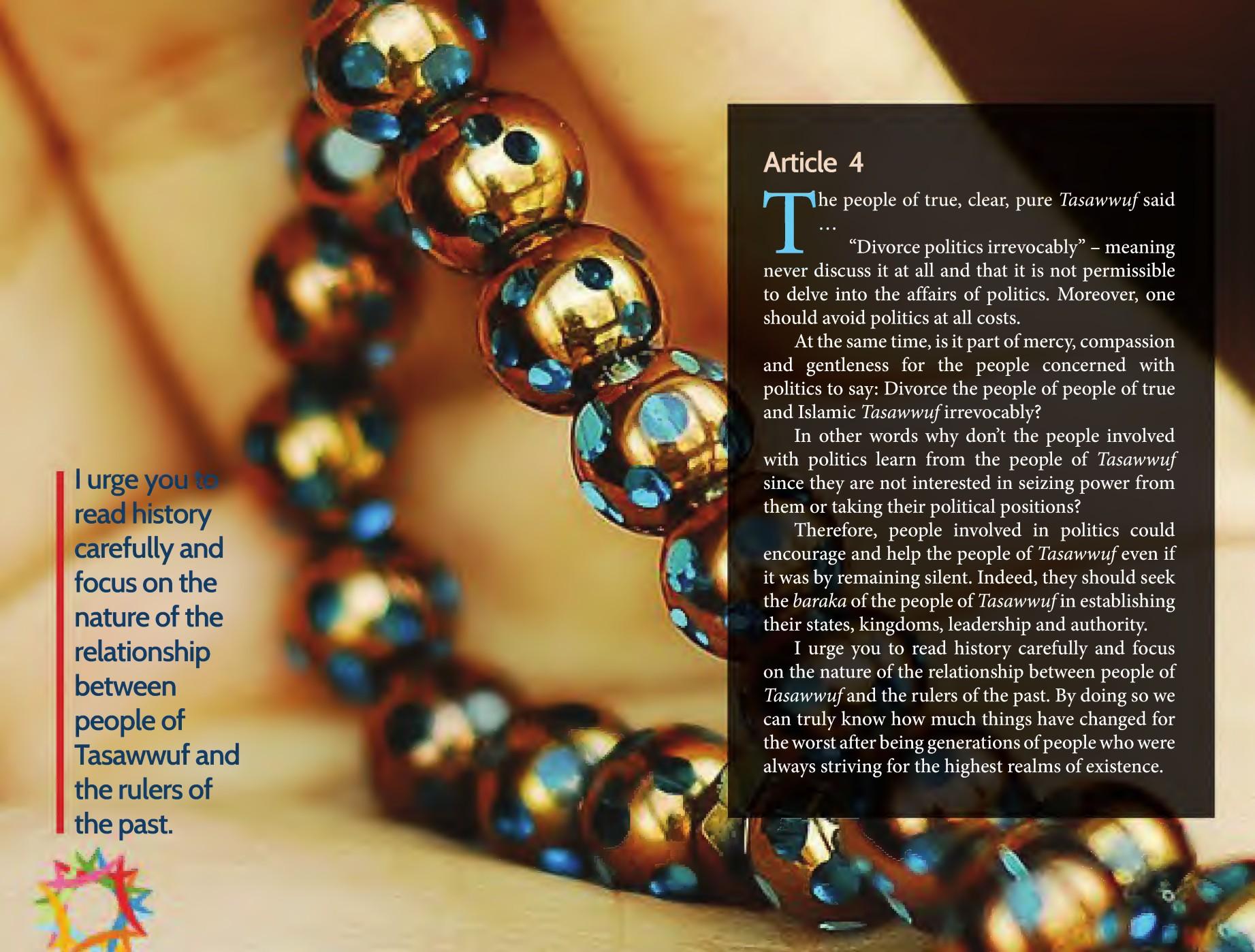
In our time – the time of intellectual tsunamis – we must first focus on returning to our humanity and become fully human again.

Only after that is it possible to turn our attention to perfecting our moral character, manners and relationships with the rest of humanity.

We warmly welcome those who want the best and do the best ...

Those who are compassionate and spread compassion ...

Those who strive to perfect their humanity and their true nature.



I urge you to read history carefully and focus on the nature of the relationship between people of Tasawwuf and the rulers of the past.

Article 4

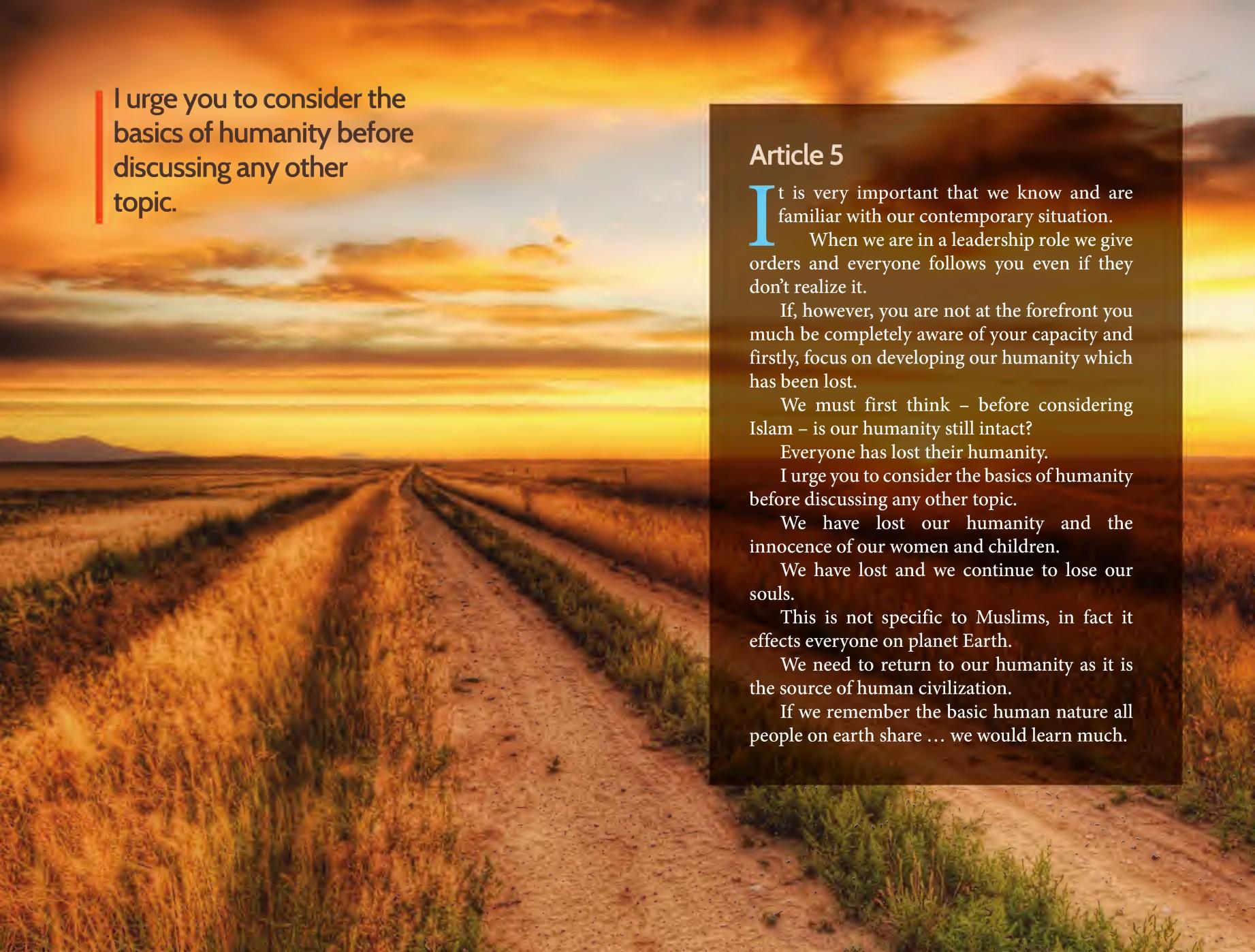
The people of true, clear, pure *Tasawwuf* said ... “Divorce politics irrevocably” – meaning never discuss it at all and that it is not permissible to delve into the affairs of politics. Moreover, one should avoid politics at all costs.

At the same time, is it part of mercy, compassion and gentleness for the people concerned with politics to say: Divorce the people of people of true and Islamic *Tasawwuf* irrevocably?

In other words why don’t the people involved with politics learn from the people of *Tasawwuf* since they are not interested in seizing power from them or taking their political positions?

Therefore, people involved in politics could encourage and help the people of *Tasawwuf* even if it was by remaining silent. Indeed, they should seek the *baraka* of the people of *Tasawwuf* in establishing their states, kingdoms, leadership and authority.

I urge you to read history carefully and focus on the nature of the relationship between people of *Tasawwuf* and the rulers of the past. By doing so we can truly know how much things have changed for the worst after being generations of people who were always striving for the highest realms of existence.



I urge you to consider the basics of humanity before discussing any other topic.

Article 5

It is very important that we know and are familiar with our contemporary situation.

When we are in a leadership role we give orders and everyone follows you even if they don't realize it.

If, however, you are not at the forefront you must be completely aware of your capacity and firstly, focus on developing our humanity which has been lost.

We must first think – before considering Islam – is our humanity still intact?

Everyone has lost their humanity.

I urge you to consider the basics of humanity before discussing any other topic.

We have lost our humanity and the innocence of our women and children.

We have lost and we continue to lose our souls.

This is not specific to Muslims, in fact it effects everyone on planet Earth.

We need to return to our humanity as it is the source of human civilization.

If we remember the basic human nature all people on earth share ... we would learn much.

Article 6

I heard some of the *Awliya'* and *Salihin* say:

Due to the fact that there are Universities, Colleges and large lecture halls, there should be lectures, symposia, discussions and conferences in such place, as this is appropriate to our time.

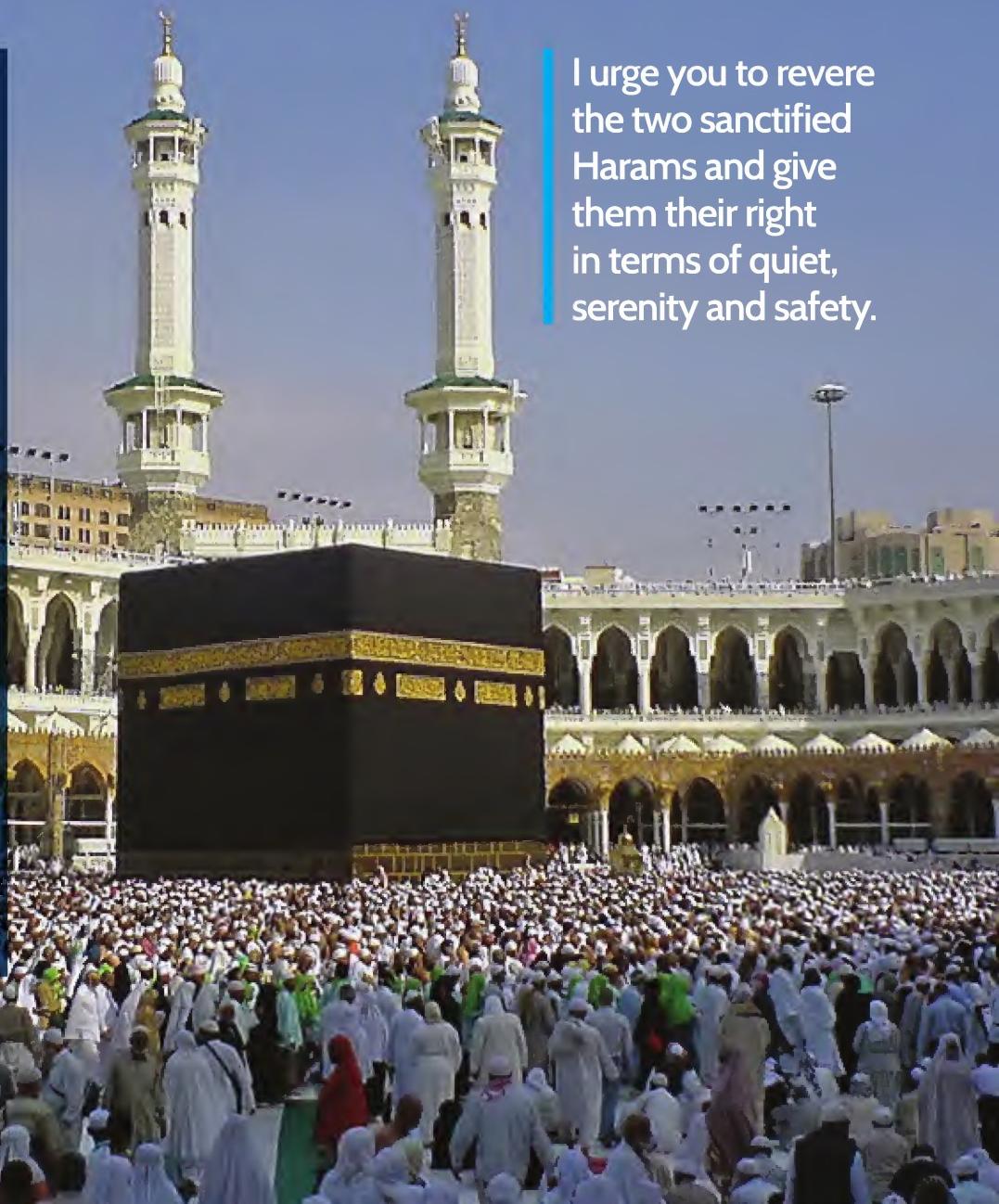
As for the exalted Haram in Mecca and the noble Haram in Medina they should be restricted to being places of worship, such as *dhikr*, *salat*, *tawaf*, memorizing and reciting the Qur'an, and reading *salat* and *salam* upon *Sayyiduna* and *Mawlana Muhammad* *salla ALLAH 'alayhi wa salam*.

Even these acts of worship should not be done with a raised voice ... as if one doesn't exist. Everyone in these places should be preoccupied with their *wird*, *salat*, recitation, contemplation and meditation.

I urge you to revere the two sanctified Harams and give them their right in terms of quiet, serenity and safety.

ALLAHumma Rabbana! The Haram in Jerusalem will have the same treatment *insha ALLAH*.

I urge you to revere the two sanctified Harams and give them their right in terms of quiet, serenity and safety.



Article 7

It is neither part of justice from the perspective of humanity or mercy in the context of Islam that:

- Muslims attribute disbelief to other Muslims;
- Muslims kill Muslims;
- Muslims behave aggressively and deprecate other Muslims but at the same time, they behave amicably with non-Muslims.

In fact these are the qualities of the Khawarij, who are reinvented throughout history, as they are those who dissented and were denigrated by ALLAH in the Qur'an.

It is necessary that a Muslim, who represents the religion chosen by ALLAH, is characterized by the qualities of humanity before he is known to be a Muslim, wherever he might be.

Therefore, it is the basic qualities of humanity that will lead you to Islam.

Thus, it follows that every Muslim has the basic qualities of humanity but it is not the case that every human being will be a Muslim.

Consequently, if you are not characterized by the basic qualities of humanity then you are very distant from true Islam.

It should be the case then that Muslims are amicable, loving, kind, and generous with Muslims and non-Muslims alike, indeed with every human being and with every living thing.

This is the message of true *Islam, Iman* and *Ihsan* throughout history, which is recognizable to anyone on Earth who has a sound mind and a clean heart.

The greatest problem is that others have never accepted Muslims and this is why problems, strife and wars have taken place.

I hope that you will understand the true picture as it really is.

On the contrary, it is not how it has been portrayed by oppressors, troublemakers and mercenaries who know nothing of humanity but only know cruelty.

Such people and us are like this because we are under the influence of two powerful forces:

Fear of the creation, i.e. fear of people and what they think;

Fear for our livelihood, i.e. the fear that our salaries and our bank accounts will be cut off.

This is the message of true Islam, Iman and Ihsan throughout history, which is recognizable to anyone on Earth who has a sound mind and a clean heart.

Article 8

“And indeed, to your Rabb is the return.”

Aayah from the exalted book of ALLAH in *surat al-Najm* (53: 42)

I have heard great deal regarding *surat al-Najm* from *Sayyiduna al-Shaykh ‘Abdul Nasir – radiya Allah ‘anhu* and may ALLAH benefit us through him.

This is one of the *suras* that is unique and specific to *Sayyiduna* and *Mawlana Muhammad sala ALLAH ‘alyahi wa salam*.

Even though every ayah of the Noble Qu’ran is extraordinary and exalted and the *dhikr* of ALLAH, one of the unique meanings of this extraordinary *ayah* is that there must be a path – or more than one path – to ALLAH, *Rabbul Alamin*.

**This is one
of the suras
that is unique
and specific
to Sayyiduna
and Mawlana
Muhammad sala
ALLAH ‘alyahi wa
salam.**

Moreover, it indicates that there is the possibility of attaining to the presence of the Rabb of Grandeur and Majesty, Who is Unique and Incomparable.

This is also one of the major proofs that there are:
Aspirants on the path to ALLAH;
Wayfarers on the path to ALLAH;
Travelers on path to ALLAH;

This is also to facilitate the path of the poor, lowly, and humble servant to his Rabb and Creator *subhanahu wa ta’ala*, via a way or by a method that ALLAH wishes for him and which, is part of ALLAH’s Divine system.

Therefore, this is why the Sufi *Tariqas* of Islam were developed and spread by *Ahl al-Sunna*.

Consequently, we congratulate anyone who ALLAH selected to travel the Path to Him – the Path of the Hereafter – the Path of Contentment.

Article 9

"And We have facilitated the Qur'an for remembrance, so is there anyone who will remember?" (54: 17)

Every *ayah* of the Qu'ran is extraordinary, exalted and the *dhikr* of ALLAH, and this *ayah* is no exception.

This *ayah* occurs four times in a single *sura* of the Noble Qur'an – *surat al-Qamar* ['The Moon']. How could one even begin to explain the significance of *surat al-Qamar* and who is the greatest 'Moon' in the context of human viceregency?! There can be no doubt that this position was occupied by *Sayyiduna* and *Mawlana* Nabiyy ALLAH, Habib ALLAH, Rasul ALLAH, *salla ALLAH 'alayhi wa salam*.

I have heard many times from *Sayyiduna al-Shaykh al-Kamil* 'Abdul Nasir – *radiya Allah 'anhu* and may ALLAH benefit us through him – that the Noble Qur'an was revealed to the pure and purified heart of *Sayyiduna* and *Mawlana* Muhammad *salla ALLAH 'alayhi wa salam*, and then he articulated it with his pure and purified tongue. As a consequence, the Qur'an became facilitated and easy for whomever ALLAH granted success to with regard to reciting it, memorizing it, understanding it, explaining it and providing exegesis for it.

In other words, one of the primary principles is that all of this is possible through the *baraka* of Rasul ALLAH, *salla ALLAH 'alayhi wa salam* and if it had not been the case, then the it would have been extremely difficult indeed.

With regard to this specific *ayah* we make ask: Why was it repeated four times? Why was it repeated in this *surah* rather than in different *suras*? Why is it repeated in *surat al-Qamar* rather than another singular *sura*?

The meaning of the verse is that the Qur'an has been facilitated and made easy for the People of *Dhikr* only, since the Qur'an in the domain of the People of *Dhikr*, as they are mentioned in it and they are able to derive its precious, extraordinary, rare and profound meanings.

Why was this capacity bestowed upon the People of *Dhikr*? Because their master and reliance is the greatest Rasul and the supreme Nabiyy - *Sayyiduna* and *Mawlana* Muhammad *salla ALLAH 'alayhi wa salam*.

He is:

The one upon whom intercession with the Divine has been bestowed - *salla ALLAH 'alayhi wa salam*;

The one upon whom Divine facilitation has been bestowed - *salla ALLAH 'alayhi wa salam*;

The one upon whom Divine protection has been bestowed - *salla ALLAH 'alayhi wa salam*;

Every ayah of the Qu'ran is extraordinary, exalted and the dhikr of ALLAH,

told me a concise and invaluable piece of advice that solves every issue, every misunderstanding and every negative opinion regarding the Sufi Shaykhs of *Ahl al-Sunna*; I hope that understand it as it will relieve you of your intellectual concerns, your rational queries and need for authoritative proof.

Human beings from the time they are born, until they reach maturity and eventually die, are entirely self-obsessed. The only exception is if ALLAH wanted the best for a person by acquainting him/her with a senior *Shaykh* from the 'People of Attainment', who teaches them, disciplines them, guides them and nurtures them. Consequently, they are transformed from being completely self-obsessed to worshipping their Rabb, ALLAH alone, as this is the highest objective of their existence.

Thus, if anyone can reach this stage of worshipping ALLAH alone without a *Shaykh*, or *Murshid* or *Murabbi*, then they are welcome to do so.

If, however, we are unable to do so then we need to search for someone who will help us achieve this from within the ranks of the genuine Sufi *Tariqas* of *Ahl al-Sunna*. Thereafter we need to search for a *Shaykh* who has reached the level of attainment and has express permission to guide others on the Path to ALLAH *Subhanahu wa ta'ala*, so he can guide us on this Path also, which is difficult to navigate, has many obstacles and has many enemies.

So climb aboard the ship of the People of your *Sanad*, who are the source of your dignity, and insha ALLAH you will reach your goal if you listen with your heart not your ears!

Have you now understood?

Article 10

Sayyiduna al-Shaykh al-Kamil, the *Murabbi* ('nurturer') of our bodies and souls, the Hasanid Sharif, Sayyiduna 'Abdul Nasir al-Shadhili al-Jaza'iri al-Setifi – *radiya Allah 'anhu* and may ALLAH benefit us through him –

